

ZJER

ZIMBABWE JOURNAL OF EDUCATIONAL RESEARCH

Volume 25 Number 2
July 2013



UNIVERSITY OF ZIMBABWE

Contents

Page

Towards the Development of African Psychometric Tests <i>Fred Zindi</i>	149
Determinants of School Attendance among Children with Disability in Zimbabwe and Implication on Disability Policy <i>Kefasi Nyikahadzoi, Belamino K. Chikwaiwa & Edmos Mtetwa</i>	167
HIV and AIDS Awareness among Children with Mental Retardation in Masvingo Urban: A Teacher's Viewpoint <i>Francis Emson Dakwa, Albert Manyowa, Absalom George Qawe Bhebe, Regis Chireshe & Edward Ntare Rutondoki</i>	182
Inclusion or Integration: Towards Conceptual Clarity in the Provision of Special Needs Education in Zimbabwe <i>Oswell Hapanyengwi-Chemhuru</i>	201
The Missing Link in the Medium of Instruction Controversy: Voices of Pupils and Teachers <i>Morrin Phiri, Darmarris Kaguda, & Dumoluhle Mabhena</i>	217
Peace and Conflict in Zimbabwe – A Call for Peace Education (A Contribution to the Constitution Making Process) <i>Ngoni Makuva</i>	240
Female Leadership Dilemmas in Primary Schools: A Case Study of Five Primary Schools in Harare Province (Zimbabwe) <i>Tichaona Mapolisa, Ephraim Mhlanga, Nelson Chabvonga Madziyire & Zvinaiye Chimbwadzwa</i>	261
Computer Assisted Assessment and the Role it Plays in Educational Decision Making and Educational Justice: A Case Study of a Teacher Training College in Zimbabwe <i>Michael Kainose Mhlolo</i>	277

Peace and Conflict in Zimbabwe – A Call for Peace Education (A contribution to the Constitution Making Process)

A Paper presented to the Philosophical Society of Zimbabwe – 27 November, 2010)

Ngoni Makuvaza, Department of Educational Foundations, Faculty of Education, University of Zimbabwe

Abstract

Developments in peace studies and peace theory have resulted in two conceptualizations of peace, notably, 'negative / cold' peace and 'positive / hot / stable' peace, respectively. It can be surmised that situations and conditions in most countries internationally and Zimbabwe in particular, seem consistent with negative peace. In acknowledgement of the centrality of peace to governance and national development and in further acknowledgement and admission of the absence of sustainable peace in Zimbabwe, the government of Zimbabwe, through the 'Ministry of National Healing, Reconciliation and Integration' is making some efforts at restoring peace in the country. In view of the preceding, this paper argues that current efforts by government at re-establishing peace in the country, as a response to the pre and post – election inter - party violence and conflicts of 2008 might regrettably yield 'negative peace'. Accordingly, this paper, in confirming the government's position regarding the role and state of peace in the country, is urging firstly, for the consideration of peace education anchored on hunhu and chivanhu, as a constitutional issue in the current historic constitution making exercise and secondly, its subsequent inclusion in the educational systems of the country thereafter.

Introduction

This paper is informed by two topical issues in the country; notably, the constitution making process and the debate on peace in the country. Accordingly, the purpose of this paper is two – fold; firstly, it is to contribute to the constitution making process by arguing for peace education as a constitutional issue in the forthcoming draft

constitution. Secondly, it is to interrogate the concept of peace and to contribute to the ongoing discourse on the need for peace in the country. It shall be argued in this paper that, Zimbabwe in particular and the periphery in general, needs 'practical positive peace'. To this end, this paper is arguing for peace education to be considered as a constitutional issue in the forthcoming constitution so that this would provide a basis for its inclusion in the theory and practice of education in Zimbabwe. In this paper, peace education refers to the processes of acquiring the *values*, the *knowledge* and developing the *attitudes, skills, and behaviours* to live in harmony with oneself, with others, and with the natural environment. Peace education is based on a philosophy that teaches nonviolence, love, compassion, trust, fairness, cooperation and reverence for the human family and all life in Zimbabwe and on our planet in general.

Background

Amongst issues currently topical in Zimbabwe, are issues pertaining to the current constitution making process and secondly the debate on how best to achieve sustainable peace in the country. In pursuit of the former, the current Government of National Unity set up a distinct ministry, namely, 'The Ministry of National Healing, Reconciliation and Integration'. The mandate of this particular ministry was to investigate modalities that would bring about genuine and sustainable peace in the country. It can be conjectured that, precisely because the government took such an initiative, was both evidence and admission of the fact that indeed, there is no genuine peace in the country and hence the inevitably need for real and sustainable peace (*The Herald*, Tuesday, 10, 2010; *Daily News*, Saturday, June 4, 2011).

Admittedly, there is no peace in the country as a result of the conflicts between ZANU (P.F) and M.D.C supporters before, during and after the March and June 2008 presidential and parliamentary elections whose results were contested by both parties. In fact, it has been instructively argued that, there has been no real peace in the country for quite some time now, going as far back as the period of Western colonisation of Africa in general and Zimbabwe in particular. This

study, however, focuses on the immediate period leading up to, during and after the 2008 parliamentary and presidential elections. This period has been singled out because it was after these elections, and as a further consequence of them, that discourse on peace in the country became topical. As a consequence of these elections and the resultant conflicts and violence thereafter, people and their properties incurred various forms and magnitudes of *injuries*. (In this paper, the term 'injuries' shall refer to people from either side of the conflicting parties who were killed, maimed or violated in one way or another or alternatively, had their properties damaged or destroyed with varying intensities).

In response to the aftermath of this conflict and in recognition and acknowledgement of its negative effects to future governance and national peace, the government created a specific ministry viz; 'The Ministry of National Healing and Reconciliation'. The mandate of the said ministry was among other things probably, to try to address the *injuries* incurred by people during and after the March – June 2008 elections. It can be deduced that because of the creation of this ministry some strategies must be in place somewhere, to try to address the concerns of the *injured* in order to hopefully, achieve reconciliation and genuine peace in the country. It is especially, the strategies government has adopted to bring about reconciliation and peace in the country, which are of interest and concern to this paper. The interest of the paper particularly evolves from the alleged 'lethargy' by government to seriously address both the causes of and the injuries associated with the pre and post – election conflicts of 2008 (*Newsday*, 2010).

In pursuit of the second topical issue, notably, the constitution making process, the government, in further pursuit of peace in the country, invited interested stakeholders to input into this historic exercise in order to make it as democratic and 'people owned and driven', as possible. In response to both the former and the latter topical issues, the present work is therefore arguing for peace education to be considered as a constitutional issue in the designing of the proposed new constitution of the country and further in

attempts to augment current strategies, if any, by government to bring about some peace in the country. Thus, it is being argued that peace education be included as a subject in the schools curricula in the country. The proposal to include peace education both as a constitutional issue and in the schools' curriculums is being considered in the spirit of firstly, contributing to the ongoing discourse on approaches to achieve greater peace in the country and secondly and equally important, in the context of augmenting current governments efforts to achieve this end.

These strategies need interrogation, for it is the contention of this paper that, pursuit of the approach currently being adopted by government might regrettably, result in 'cold or negative' peace. Accordingly, it is being surmised that, to attain sustainable 'national healing', reconciliation and 'hot or positive' peace in the country, there is need for government to consider implementation of peace education through all its formal, informal and no - formal structures. Peace education becomes particularly relevant, now more than ever before, especially as the nation is poised for another potentially conflict – ridden election next year (*Newsday*, November 10, 2010).

Conflict and Zimbabwe – A brief interrogation and the current state

The government in setting up the new ministry of 'National Healing, Reconciliation and Integrity' was an acknowledgement and a response to problems caused by the pre and post – election conflicts. In other words, these conflicts had disturbed peace in the country. In examining the state of peace in Zimbabwe, we propose to focus on conflict first, precisely because conflict as widely understood precedes peace. Accordingly, any discourse on peace becomes only sensible in the context especially of a pre – experienced conflict, as is currently the case in Zimbabwe. The preceding notwithstanding, it needs however to be submitted that, conflict is a part of life, and its nature is neither good nor bad. Thus, conflict can be discoursed at two levels namely, micro and macro levels. At both levels i.e. the micro or interpersonal and macro or intergroup, conflict describes an imbalance, disequilibrium or an existence of difference between the needs and interests of two sides.

It is possible, however, to resolve the differences positively, that is, by recognizing the problem and recognizing one's own needs and interests and acknowledging the needs of the opposing sides. In this way, constructive nonviolent conflict resolutions are possible. At whatever level of discoursing about conflict the bottom line is that, it is a discord in relations, real or perceived. Flowing from the preceding, it is plausible to conceive of two types of conflict, namely, 'negative' conflict and 'positive' conflict. The former, refers to incidences when differences are resolved amicably through constructive nonviolent conflict resolutions and the latter, referring to situations where differences regrettably, result in aggression, violence and wars.

'Positive' conflict on the one hand, has potential for change and progress while 'negative' conflict, has potential for disaster and retrogression. It is the view of this paper that, it was probably as a realization of this potential of negative conflict to governance and national peace, that the Zimbabwean Government proposed the programme of 'national healing and reconciliation'. It is equally in the same spirit and realization, which this paper is arguing for peace education in an attempt to counter the disastrous consequences of negative conflict with its potential for undermining peace in the country and even in the region. However, it is negative conflict, which is of concern to this paper because of its potential threat to genuine peace. One can however hazard to argue that, it was probably because negative conflict has been given 'substantial space' for quite some time in our country that people were unfortunately *injured* in Zimbabwe before and after the elections under consideration.

Indeed, 'negative' conflict has been given too much space in Zimbabwe for it can be argued that current conflicts, which seem to be an issue of urgent concern now, are a symptom of a long history of unresolved conflicts in our country, the causes of which were never quite articulated and justly addressed. In this long history of previous conflicts, a culture of violent conflict resolution was unfortunately and unconsciously nurtured and developed with victims being *injured*. In fact, some who have been *injured*, from as far back as the

colonial days right up to the present conflict, are still living with their *injuries* unaddressed. In other words, there seemed to have developed a culture of systematically amnesia with regard to the causes of and consequences of conflict resulting in undermining any efforts towards the realization of genuine peace in the country. In light of this, it can be inferred that Zimbabwe is currently under the influence of 'negative conflict' and the creation by government of the Ministry of National Healing. Reconciliation and Integration can best be appreciated in this context.

However, it needs to be submitted that, efforts at addressing current conflict might be futile if such attempts firstly overlook this reality of 'negative conflict' and secondly opt to ignore previous conflicts and their causes and consequences, as seems to be the case. Indeed we cannot be blind to yesterday and "we cannot go forward without looking back" (*Newsday*, 12, 2010). What we are contending is that post – election conflicts of 2008 should not be 'exaggerated' or taken out of context or in isolation, but should rather be interrogated and understood in their proper historico - holistic context as a continuation or an extension of yesteryear conflict the causes and consequences of which were never justly addressed. Similarly, attempts to address them should be considered in the same context of a long history of negative conflict, if such efforts are to realize anything positive. It is probably in acknowledgement of the gravity of the situation notwithstanding the fact that realization of peace in the country has no 'quick- fix' solution, that this paper argues for the inclusion of peace education firstly, on the current constitutional agenda and secondly ultimately in the educational curriculum. If positively considered in the forthcoming new constitution it can possibly contribute immensely to the realization of greater and sustainable peace in Zimbabwe.

Peace in Zimbabwe – A case of 'negative peace'

Most studies on peace theory (Galtung, 1999, Weber, 1999, Gur-Zer-ev, 2001) notwithstanding their differences on the subject, do concede that, peace (whatever it is) is highly desirable, an urgent concern to all mankind and almost *a universal good* to be sought and

preserved at all costs. Differences however have arisen, and indeed many of them, on how to conceptualize and attain it. It is often stated that the term peace is very often used and abused and that since it lacks an agreeable definition and difficult to conceptualize, it is unreal, utopian and inexhaustible. Accordingly, because of its slipperiness and metaphysic, people have often distorted and misrepresented it in their attempts to fully comprehend and define it, the result being that there are as many approximations / definitions of peace as there are people trying to define it. Macquarie (1973) also corroborates on the preceding when he referred to it as a 'metaphysical' concept. By a metaphysical concept, Macquarie (1973:63) meant:

One the boundaries of which cannot be precisely determined, not because we lack information but because the concept itself turns out to have such depth and inexhaustibility that the more we explore it, the more we see that something further remains to be explored.

Studies on peace have traditionally and universally viewed peace as the absence of war or absence of direct violence (Galtung, 1999; Weber, 1999,). Thus, peace was perceived to be prevailing in a particular country or region if there was no war occurring at the time in that particular country or region. In other words, peace according to this view is the opposite of war. This perception of peace which has been construed as 'negative peace' is no longer acceptable in most discourses on peace as it has been criticized for being too simplistic and misleading. By negative peace is meant the absence of direct violence or the supposedly attainment of peace not always by peaceful means. This popular view is unacceptable as it seems to maintain that, as long as people are not actively engaged in overt, violent, physical and destructive activity, then peace exists (Sandy & Perkins, 2000). If this simplistic view is to be taken seriously then one might be misled to conclude that, there is little to worry about in this world for we seem to be having very few if any, real wars in this world except for the American – Iraq war of the mid - 2000s.

The implication of this view is that where violence of whatever form

is being experienced like in Somalia, The Democratic Republic of Congo (DRC), Guinea, Afghanistan, Zimbabwe, pre and post 2009 Elections and very recently Madagascar, then peace can be said to be prevailing there, since the violence did not lead to war. According to this perspective, violence as long as it does not lead to war should not be an issue of concern, because peace can be fully realized amidst violence. Thus by deduction, any human rights violations, conflicts of whatever form and magnitude, violence of whatever nature and extent, can be justified as long as these do not result in war, for then, peace would have been tampered with. According to this view, the emphasis is on control of violence. The main strategy is disassociation, whereby, the warring or conflicting parties are separated, silenced and possibly disarmed or forced to surrender. This way of dealing with peace is found to be inadequate, as the policies or strategies do not address the causes of violence or interrogate the structure, that is, the *womb* - in which violence is bred and fed. In other words, the policies focus on the symptoms ignoring, consciously or otherwise, the root causes of the violence in the first place. These strategies seem contend with the 'appearances' and not the 'reality' of peace for indeed there will appear to be peace but not real peace. This is precisely because, for as long as the causes have not been articulated and addressed or the structure critically interrogated, it means the policies have only managed to suppress the hostilities. It however, can be inferred that, there shall come a time when the tensions will erupt resulting in yet more violence and therefore no peace again. Unfortunately, the policies and strategies have only regrettably managed to bring about 'negative peace'. This is precisely because they have not addressed negative conflict which usually creates conditions conducive for 'negative peace'

Regrettably, it must be pointed out that, the world over and Zimbabwe included peacemakers and self – styled peace guardians (consciously or otherwise) seem to be settling for 'negative peace' instead of 'positive peace'. They seem contended with negative peace, for after they have succeeded in making the belligerents stop their guns, they have not gone further to address the causes of the conflict in the first place. In other words they have not proceeded to

interrogate the *womb* or structure that bred the violence and conflicts in the first instance. It might be surmised that the alleged 'lethargy' (*Newsday*, November 12, 2010) by government to be committed to more positive and more proactive strategies to address the current problem, can probably be understood and explained in this context. In other words, the government is probably satisfied with the current presence and prevalence of 'negative peace' perceived as peace in the country. However, it needs to be cautioned that, as long governments, internationally and Zimbabwe in particular, substitute or mistake (consciously or otherwise) 'negative' peace for 'positive' peace, genuine peace shall continue to be just a dream and regrettably conflicts and violence shall remain a permanent feature in our society. In fact, it can be further submitted that the situation in Zimbabwe is, and has been for quite some time consistent with 'negative peace'.

A plea for 'practical positive peace' in Zimbabwe

From the preceding examination of peace it can be argued that the conditions in Zimbabwe and in most countries are consistent with 'negative peace'. In other words, the nature of peace currently and for quite some time in the past can best be described as 'negative peace' (Galtung, 1999). In spite of that it is the view of this work that Zimbabwe needs 'positive peace'. By 'positive' peace is meant the conscious efforts aimed at eliminating the root causes of war, violence, and injustice and the conscious effort to build a society that reflects these commitments. 'Positive' peace is proactive unlike negative peace which is retroactive. 'Positive' peace seeks peace by peaceful means and attempts to address the structure from which violence is bred and evolves. Other studies, in response to the shortcomings of peace as 'negative peace,' have similarly come up with terms such as 'stable' peace and 'hot' peace (Woolman, 1985).

Positive peace, unlike negative peace, is concerned not with the *appearance* of peace but rather the *reality* of peace. Positive peace goes far beyond separating the conflicting parties or suppressing the hostilities, to searching for positive conditions which can articulate, address and resolve the underlying causes of conflict that produced violence or war (Woolman, 1985) online <http://www.answers.com/topic/injustice>). Positive peace admits that suppressing or stopping

hostilities is a necessary but not sufficient condition for real and sustainable peace to prevail. Positive peace is holistic in that it seeks to stop the violence or conflict both outside and inside the victim. Arising from the discussion above of peace both as negative and positive, we propose to conceptualize peace from a maximal high – order perspective not merely as the absence of war but in addition as the presence of justice, of law and of order (Einstein, 1968). Indeed, war must stop as a precondition but after war has stopped, there must be justice, law and order. O’Kane (1992:3) supported the preceding by aptly and powerfully submitting that “there cannot be world peace without international justice, no international justice without world law; and no effective world law without institutions to make, interpret and enforce it”. Justice, law and order must be in place in order to try to address the causes of the conflict or war in the first instance. Justice is required especially to address the concerns of the *injured*. It is the contention of this paper that it is only after the conflicts have stopped, causes of the conflict identified and addressed justly, that peace can then prevail. Thus, in the absence of justice there can be no meaningful and long-lasting peace, in other words, no positive peace but regrettably 'negative peace'.

It is the further submission of this paper that, for quite some time Zimbabwe and similar nations, have not been experiencing real peace or positive but negative peace as causes to their various experiences of conflict have not been adequately articulated and justly addressed. Accordingly, it is our further contention that previous or current conflict – ridden and current reconciliation – seeking nations like Zimbabwe, need not 'negative' but 'positive' peace. However, in view of the 'metaphysical and quasi – mysterious nature' of the concept of peace and in acknowledgement of the fact that total peace much as it is desirable is untenable, we are accordingly arguing for 'practical peace'.

By 'practical positive peace' we refer to the environment created in which every citizen can reasonably exercise and enjoy all the basic freedoms as enshrined in the law regardless of race, colour, creed, political affiliation or any other consideration. Consequently, in order to realize 'practical positive peace' in Zimbabwe, together with

other possible measures to realize this end , this paper is accordingly arguing for peace education to be implemented in Zimbabwe, as a short-term as well as a long – term measure.

Peace education – A brief examination

Peace education encompasses the key concepts of education and peace. While it is possible to define education as a process of systematic institutionalised transmission of knowledge and skills, as well as of basic values and norms that are accepted in a certain society, the concept of peace is less clearly defined. While studies on peace may differ on the composition of peace education programmes they mostly in agreement on its aim namely the creation of a peaceful society. Studies on peace theory (Aspeslagh, 1996; Salomon et al., 2002; Galtung, 1999) make an important distinction between positive and negative peace. Peace education accordingly can be conceptualised in the context of these distinctions of peace. Thus, peace education could be conceptualised as an interdisciplinary area of education whose goal is institutionalized and non-institutionalised teaching about peace and for peace.

In other words, it can be viewed as the process of acquiring the *values*, the *knowledge* and developing the *attitudes*, *skills*, and *behaviours* to live in harmony with oneself, with others, and with the natural environment. Peace education aims to help students acquire skills for nonviolent conflict resolution and to reinforce these skills for active and responsible action in the society for the promotion of the values of peace. Therefore, unlike the concept of conflict resolution, which can be considered to be retroactive - trying to solve a conflict after it has already occurred - peace education has a more proactive approach. Its aim is to prevent a conflict in advance or rather to educate individuals and a society for a peaceful existence on the basis of nonviolence, tolerance, equality, respect for differences, and social justice.

In other words, peace education or education for peace can be viewed as a type of education, the aim of which is the development and

attainment of peaceful co – existence, the elimination of conflict as a method of resolving disputes among people nationally and internationally through the creation of appropriate dispositions, attitudes, skills and behaviours. Peace education is based on a philosophy that teaches nonviolence, co – existence, love, compassion, trust, fairness, cooperation and reverence for the human family and all life on our planet. Above all peace education should aim at creating peaceful dispositions in the citizenry particularly the youth and these are indeed, pre – requisites for the creation of a culture of peace so vital for the realisation of peace in the country. Additionally and very importantly, peace education should aim at positive peace at both the individual and society by empowering the learner with skills to live in harmony with firstly himself/herself and secondly society at large.

To achieve this goal peace education should include ; human rights education, education for non-violent conflict transformation, education for social justice, multi-cultural education, sustainable development education, governance & leadership education, personal & inner peace education, gender education and issues of globalisation (<http://www.answers.com/topic/peace-education#>). Much as these are general issues for inclusion in any peace education programme the detailed interrogation and subsequent implementation should take cognizance of the particular peoples' cultural and concrete 'historicitities'. Thus, peace education in Zimbabwe for instance should be informed by the people's philosophy of life and history.

A call and justification for peace education in Zimbabwe

Peace education is not being advocated for in Zimbabwe only but in most countries in Africa which are either in states of structural/overt conflict, post conflict, reconciliation process and/or are experiencing political/social and economic instability. The general need for 'cultures' of peace therefore constitutes a most urgent need in almost all of these countries hence the need for peace education. In Zimbabwe for instance peace education is urgently required in view of the effects of the post – elections, which have necessitated the

creation of the Ministry of National Healing, Reconciliation and Integration. Further, as argued above the state of peace in the country seems consistent with negative peace yet the country needs positive peace. Peace education is being called for because of its potential to bring about a culture of peace, a pre-requisite for sustainable peace. Thus, in Zimbabwe, peace education is being advocated for in view firstly of the 2008 post –elections violence and secondly previous conflicts and violence the causes of which have both as yet to be addressed and lastly and equally important the possible creation of a culture of peace a pre – condition for peaceful co - existence.

It is currently being urgently called for in of the realization especially by the present government that there is currently no *real* peace in Zimbabwe. Peace education is being argued for, especially in the context of complementing current 'top – down' strategies being 'lethargically' pursued by government to address the issue of the absence of peace in the country. This paper is accordingly not comfortable with the 'top – down' strategy being adopted in addressing this problem or simply burying the hatchet as being suggested by other voices in this debate (*The Financial Gazette*, 2009). It is being contented that 'top – down' strategies to bring about perceived change and development in peoples' lives have never quite worked in a number of instances they have been tried. They have never worked because they have a tendency of marginalizing those, the strategy has been targeted. People at the grassroots are skeptical of programmes created from above and then poured down on them. They have a tendency of treating such programmes as *theirs* and not *ours*. People at the grassroots particularly the 'injured' are likely not to accept solutions to their 'injuries' that are 'manufactured' elsewhere and simply given to them to adopt. It is therefore in view of the perceived shortcomings of such strategy to bring about positive peace that this paper is arguing for introduction of peace education in Zimbabwean education system especially due to its potential to create a culture of peace in our country through empowering learners with skills of non – violent conflict resolution.

In calling for the inclusion of peace education on the constitutional agenda with the hope it will be accepted and subsequently implement

in Zimbabwean schools it must be submitted that, the formal education system should champion education for peace because of the pervasive role education has in any society. Particularly and very importantly, the primary school education should take centre stage in the implementation of peace education. The primary school is crucial, especially for the long - term success of this programme and its potential for the envisaged establishment of a culture of peace in society. Primary school education should take centre – stage in this programme, for it is anticipated that if young children are exposed to peace education early, they will grow into peace loving citizens – citizens who know that conflict is not the most efficient way of resolving disputes. This can be done as a separate subject in the curriculum or by insuring that teachers infuse some aspects of peace education into the learning of children. This could be done additionally, through dramas and plays, the themes of which would be the promotion of peace in their communities but more so nationally. Competitions in drama and short plays, whose theme will be peace, could be held at school, provincial and even national levels.

Colleges of teacher education in particular, should also take an active role in championing the implementation of peace education by introducing peace education in their curriculums. This should be done to ensure that they produce the relevant and necessary skilled personnel who are not only capable of teaching peace education to students but are peaceful citizens themselves.

In addition to the formal provision of peace education, informally, educational campaigns must be carried out country - wide on the need for peace and peaceful co – existence. These peace campaigns should be by grassroots people themselves and among themselves. These campaigns could take the form of films by and about the grassroots themselves being shown around the country – side, depicting the need for peaceful existence at the individual level and peaceful co – existence from the family level right up to the national level. Related to this, a play by Baya (*Newsday*, November 10) entitled 'Offenders and Victims' on “national healing” is a good case in point. Peace at the individual level is a pre-requisite for peace at the macro – level.

Implications of peace education for theory and practice of education in Zimbabwe

Peace education has far – reaching implications for education in Zimbabwe. Peace education has implications for the quality of the student likely to be produced there from. Through its skills of communication, listening, understanding different perspectives, cooperation, problem solving, critical thinking, decision making, conflict resolution, and social responsibility, it has great potential for the creation of a grounded, social and peaceable citizen, a vital ingredient for the creation and development of a peaceful society and a culture of peace. 'Groundedness' and 'sociality' implies not being in a constant state of anger and frustration.

Flowing from the development of a peaceful citizen, is the creation of a 'culture of peace' urgently needed in the country in view of the current 'culture of violence' pervading our society. For this culture of peace to become established, it is necessary to accept the principles of uniqueness in diversity and to establish the social norms of respect, dignity, and the rights of every individual. Peace education also has potential for empowering the learner as it addresses the issues of conflict and conflict resolution by teaching students how to take creative approaches to the conflict and how to find different possibilities for the conflict resolution. Thus, students gain knowledge and skills that encourage personal growth and development, contribute to self-esteem and respect of others, and develop competence for a nonviolent approach to future conflict situations. It is regrettable to note that it is this particular aspect of non – violent conflict resolution which is conspicuous by its absence among, particularly the youth in our citizenry hence resulting in the post – election 'injuries' of 2008. Thus, we contend that the creation of a culture of peace through the implementation of peace education for positive peace will go a long way in healing the 'wounds' of the post – election conflict aftermath in Zimbabwe. The creation of a culture of peace evolving from the implementation of peace education as being suggested is particularly essential now in view of the forthcoming proposed elections.

Of particular note, regarding peace education is its inevitable implications for pedagogy in the country. Precisely because authentic dialogue is the cornerstone of any genuine peacemaking agenda, current 'teacher – centric' pedagogies necessarily have to be transformed to accommodate the new thrust being brought about by peace – education. Thus, current traditional pedagogies must be transformed into 'learner – centric' and dialogical pedagogies to accommodate the transformed roles and functions of both the teacher and the learner. Additionally, there is need for a new teacher capable of establishing democratic classrooms that teach cooperation and promote positive self-esteem among the students. This new teacher should serve as a peaceful role model; to help to counteract images of violent behavior young people receive through popular culture and through various forms of the media as well as in their homes. Precisely because what is needed in Zimbabwe is not simply peace per se or negative peace for that matter but rather positive peace, peace education as a proactive process has the greatest potential of creating a peaceful Zimbabwe and a peaceful world.

Precisely because for any 'activity' not to be haphazard and mere 'activism'(Makuvaza, 1996a; Nkrumah, 1970) it should be informed by a sound and well – considered theory and philosophy, the implementation of peace education should equally be rooted in one. Accordingly, this paper is arguing that for the implementation of peace education in Zimbabwe to bear the expected fruits it should evolve from the people's philosophy of life. In other words, it should be informed by philosophy of *hunhu/ubuntu*. Thus, even as attempts are being made to address the various 'wounds' and 'injuries' sustained during the period of violence and conflict, some of such attempts should be interrogated and considered with the context of '*chivanhu*' and '*hunhu*' (Makuvaza, 1996a). If done otherwise, it is unfortunate and regrettable to point out that solutions to the 'injuries' will be superficial and short – term thereby having the potential to undermine the intended goal of achieving sustainable peace in the country.

Recommendations and conclusion

That 'positive – practical' and sustainable peace and not 'negative' peace is desired in Zimbabwe and elsewhere, is indisputable, what is contestable and indeed a challenge is the issue of commitment in those, it is their responsibility to bring this about. Nevertheless and in the spirit of seeking to attain 'practical positive peace' there is need for everyone including even the 'injured' (*Newsday*, October, 12, 2010), notwithstanding the nature and extent of their 'injuries', to show commitment to the noble search and 'negotiation' for peace in our country. Indeed, any moves towards sustainable peace can only be 'negotiated' and not imposed. Accordingly, the search and negotiation for peace in the country requires a holistic and comprehensive approach. It should not be left to government alone, but, should be everyone's serious and committed preoccupation. In addition and as a prerequisite for 'positive peace', efforts must be made especially by those in authority to create conditions necessary for and conducive for a 'culture of peace' to thrive at both macro and micro levels in our society especially as we move towards yet another potentially conflict – prone election next year. Amongst such conditions being the existence and execution of justice unselectively, and additionally, the introduction and implementation of peace education for 'positive peace' in the country.

In Zimbabwe, however, we are not arguing for complete peace for that is untenable in view of the 'metaphysical' and 'mysterious' nature of the concept of peace. What is being advocated for is 'practical – positive peace' in which every citizen can reasonably exercise and enjoy some reasonable basic freedoms as enshrined in the law regardless of race, color, creed, political affiliation or any other consideration. Further, it needs to be reiterated that pursuit of negative peace camouflaged and masquerading as peace does not only fail to yield sustainable peace but will also fail to heal the 'injured' and their 'injuries'. Regrettably, this will have potential for future conflict and more injuries especially as the country moves towards yet another potentially violence and conflict charged election in the not – so – distant – future. Further, it must be noted that the suggested proposal for peace education is a long-term project yet

the demand for peace is immediate thus, other short-term measures, not of the form and nature of the current 'top – down' strategies, need to be seriously interrogated and considered in the interim. Further, in extreme cases of 'injuries' and in the context of '*chivanhu*' and cognitive justice (Velden, 2009) informed by philosophy of '*hunhu/ubuntu*', it is being suggested that in addition to conventional justice taking its course, '*chivanhu*' justice' should be considered and interrogated in certain 'special circumstances to ensure genuine 'healing' of the injured concerned.

References

- Aspeslagh, Robert. (1996). "Educating for a Peace Culture." In R. J. Burns & R. Aspeslagh (Ed.). *Three decades of peace education around the world: An Anthology*. New York: Garland.
- Burns, R. J., & Aspeslagh, R. (Eds.). (1996). *Three decades of peace education around the world: An Anthology*. New York: Garland.
- Daily News*, June 6, 2011.
- Deutsch, M. (1998). Constructive conflict resolution: Principles, training, and research. In E. Weiner (Ed.). *The handbook of interethnic coexistence*. New York: Continuum.
- Dugan, M., & Carey, D. (1996). To-ward a definition of peace studies. In R. J. Burns & R. Aspeslagh (Ed.). *Three decades of peace education around the world: An Anthology*. New York: Garland.
- Einstein, A. (1968). *Einstein on peace*. Schoken, New York.
- Folger, J. P., Baruch, B., & Robert, A. (1994). Ideology, orientation to conflict, and mediation discourse. In J. P. Folger & T. S. Jones. (Ed.), *New directions in mediation: Communication research and perspectives*. Thousand Oaks, CA: Sage.
- <http://www.answers.com/topic/peace-education#>).
- <http://www.answers.com/topic/james-page>.
- <http://www.answers.com/topic/peace>.
- Lawton, D., Cairns, J., & Gardner, R. (Eds.) (2000). *Education for citizenship*. London: Continuum.
- Macquarrie, J. (1973). *The concept of peace*. SM Press, London.

Makuvaza, N. (1996a). Education in Zimbabwe, Today and Tomorrow: The Case for Unhuist/Ubuntuist Institutions of Education in Zimbabwe. *Zimbabwe Journal Educational Research*, 3(3), 255-266.

Makuvaza, N. (1996b). Educatedness in the African context: The case for education for hunhuism in Zimbabwe. *Zimbabwe Bulletin of Teacher Education*, 4(3), 89-100.

Newsday, October 12, 2010.

Nkrumah, K. (1970). Conscientism: Philosophy and ideology for decoloniation. *Monthly Review Press*, USA.

Page, J. S. (2008). *Peace education: Exploring ethical and philosophical foundations*. Charlotte: Information Age Publishing.

Report of the Working Committee meeting on: Peace education in Africa. Addis Ababa, Ethiopia [December 18-2006]. Retrieved from <http://www.africa.ucepeace.org/documents/reports/Peace%20FInalReport.pdf>

Salomon, G., & Nevo, B. (2002). *Peace education: The concept, principles, and practices around the world*. New York: Erlbaum.

Shonholtz, R. (1998). Conflict resolution moves East: How the emerging democracies of Central and Eastern Europe are facing interethnic conflict. In E. Weiner (Ed.). *The handbook of interethnic coexistence*. New York: Continuum.

Sidanius, J., & Pratto, F. (1999). *Social dominance: An intergroup theory of social hierarchy and oppression*. Cambridge: Cambridge University Press.

The Financial Gazette, November 19-25, 2009.

The Herald, Friday 24 2010.

- Van der Velden, M. (2009). Design for a common world : On ethical agency and cognitive justice. *Ethics and Information Technology*, 11(1), 37-47.
- Woolman, D. C. (1985). Education and peace in the thought of Johan Galtung. *Currents: Issues in Education and Human Development Education and Peace*, 3(2), 7-20.



This work is licensed under a
Creative Commons
Attribution – NonCommercial - NoDerivs 3.0 License.

To view a copy of the license please see:
<http://creativecommons.org/licenses/by-nc-nd/3.0/>

This is a download from the BLDS Digital Library on OpenDocs
<http://opendocs.ids.ac.uk/opendocs/>